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MANUAL

OF THE

CONGREGATIONAL CHURCH,

OF

DUBUQUE, IOWA.

PRINTED AT THE MINERS' EXPRESS OFFICE.

1849.

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DUBUQUE, Ia. Congregational Church.
Manual of the Congregational Church of Dubuque, Iowa. [Dubuque?] Printed at the Miners' Express Office, 1849.
24p. 18cm.

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1823852

OFFICERS.

1849.

PASTOR,

REV. JOHN C. HOLBROOK.

DEACONS,

LINCOLN CLARK, | ASA HORR,
JOHN T. COOK, | LUCIAN RICE.

TREASURER,

ASA HORR.

CLERK,

LUCIAN RICE.

LIBRARIAN,

FRANCIS C. SMITH.

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HISTORY.

The church was originally formed on the Presbyterian model, on the —— day of ——, 1839, by Rev. J. A. Clark, a missionary of the A. H. M. Society, then stationed at Fort Madison. It consisted of nineteen members from Congregational and Presbyterian churches, in different parts of the Union. The organization was subsequently changed, by a vote of the church, to the Congregational form, to correspond with the Society formed for the erection of the present house of worship. It remained unsupplied with a stated ministry until December of the same year, when Rev. Z. K. Hawley commenced his labors, which were continued until April, 1841. After his departure there was again a vacancy until Rev. Mr. Townshend was engaged, who supplied the pulpit about three months. Subsequently, viz: March 20th 1842, Rev. John C. Holbrook received a unanimous call to the pastorate, which was accepted, and he was installed on the 5th of April, 1843, by the Mineral Point Convention, with which body the church was at that time connected.

For several of the first years the church was compelled to struggle with many difficulties, among which the most important was that growing out of measures adopted for erecting a house of worship, previous to the settlement of the Pastor. A stone edifice was commenced, which involved a considerable debt, that eventually compelled the church to abandon the enterprise, and give up the house to the mortgagee. Worship was then for a time held in the Court House, and afterwards in the Baptist Meeting House, which was then unoccupied.

In the Spring of 1845, with the aid of about six hundred and fifty dollars from abroad, the present brick house of worship was commenced. The main building was finished and dedicated on the 29th of June 1846, in presence of a large congregation, the pastor preaching a sermon from 1 Tim., 3, 15. Subsequently a belfry and spire were added, and it was furnished with a bell and organ. The whole expense involved was about three thousand and five hundred dollars.

In the Spring of 1849, the house having become too small, it was enlarged by a considerable addition to the length, and the spacious and convenient Lecture Room was erected in the rear, all which together with the furnishing, required an additional expenditure of about two thousand and seven hundred dollars. All this has been paid without incurring any debt.

From the period of entering upon the occupation of the present house of worship, the church has been greatly prospered through the blessing of God. There have been constant additions to its members, and the congregation has steadily increased. It has been favored with four Revivals of Religion within the past six years, the last being one of singular power. The present number of members (Sept. 1849) is one hundred and sixty. The whole number added by letter at different times is sixty-eight, and by profession one hundred and seventy-one. The church was aided by the American Home Missionary Society until March 1848, since which period it has sustained its own ministry, and has done something to assist feeble congregations in other places.

Principles of Organization and Government.

The church is instituted on the fundamental principle of Congregationalism, viz; that every particular association of christians, voluntarily united for the worship of God, and the observance of gospel ordi-

nances, is a complete church, independent of all other human bodies or individuals, and has the right to decide all questions affecting the objects of its organization. That Christ is the sole head of the church, and its only lawgiver, and that we have in the Bible all the principles requisite for constituting and governing churches, and that it is the only authoritative standard. That the officers of the church are Pastors, (called also bishops, and elders in the scriptures, indifferently,) and Deacons, who have, however, no authority to *decide* any questions touching its government and discipline. Standing, and all other committees, are merely to be employed to prepare business for the action of the church as a body, whose *duty* it is to transact it according to the rules of the gospel. In a word, that to the church in its *associate* capacity, is committed the responsibility of electing its own officers, of receiving, dismissing and disciplining its members, and administering its government as a religious democracy.

The great distinguishing feature of the Congregational system is, that the churches govern themselves by popular vote, instead of being governed by a Pope, or diocesan Bishop, or Session, or any other select standing body. This tends to make every man, by sharing responsibility, familiar with all ecclesiatical proceedings, to keep alive individual interest, to bring out the efficiency of the church, and to make each member intelligent and active. This has been demonstrated by experience. The system is simple, and what to some seems weakness and looseness, has been found in practice to be the essence of strength and self preservation.

ARTICLES OF FAITH.

[*As a church*, we regard the following as a brief synopsis of the chief doctrines of the Bible. But inasmuch as some persons who give credible evidence of acceptance with the Savior, and who wish to enjoy the privileges of the church relation with us, cannot subscribe to some points, which are not deemed by us essential to salvation, we only require a hearty assent to the Confession of Faith and Covenant, found in the "Form of Admission," as a requisite to membership.]

WE BELIEVE there is one, and only one God, revealed to us in Trinity, as *Father*, *Son*, and *Holy Ghost*, infinite in perfections and attributes.

Deut. 6:4. Isai 45:5. I Cor. 8:4, 6.

Matt. 28:19 John 1:1 Phil. 2:6 Acts 5:3, 4. II Cor. 13:14. Heb. 1:8.

That the Scriptures of the Old and New Testaments are the word of God, and the only and all sufficient rule of faith and practice.

II Tim. 3:16, 17. II Pet. 1:21. John 5:39. Isai 8:20. II Tim. 3:15, 16.

That God governs all things according to his eternal purpose, for his own glory, and the greatest good of the universe.

Job 23:13. Eph. 1:11. Isai 46:10. Acts 2:23. Acts 4:27,28. II Tim. 1:9.

That mankind, originally created upright, are in a fallen and depraved state, and until renewed, totally destitute of holiness.

Ecc. 7:29, Rom. 5:12. Rom. 8:7. Ps. 14:1, 2, 3. Rom. 3:9—18.

That the Lord Jesus Christ has made an atonement

for the sins of the world, in consequence of which God now can, and will, pardon and save all who truly repent and accept of the offers of the gospel.

John 1:29. I John 2:2. Rom. 5:8. John 3:16. Matt. 11:28. John 7:37. Acts 4:12

That in order to salvation men must be born again, and that the new birth is a moral change wrought by the Holy Spirit through the truth.

John 3:3. Gal. 6:15. John 1:13. Jas. 1:18. Phil. 2:12,13. Titus 3:5.

That Christians are chosen of God in Christ, and kept by his power through faith unto salvation.

Eph. 1:4, 5. II Thess. 2:13. II Tim. 1:9. John 17:2. Acts 13:48.

Job 17:9. Phil. 1:6. I Pet. 1:5. John 10:27, 28. I John 2:19.

That all men are free agents, and that nothing in the purposes of God, or in the process of salvation, is inconsistent with this fact; that the offers of salvation are freely made to all, and that all who perish are their own destroyers.

Isai 66:3. Josh. 24:15. Acts 2:23. Luke 22:22.

Isai. 45:22. Rev. 22:17. John 5:40. Hosea 13:9.—Prov. 1:24—29.

That justification is by faith, and that true faith manifests itself in a life regulated by the law of God, which law, as a rule of duty, is still in full force.

Rom. 3:24. Rom. 5:1. Acts 13:38,39.

Rom. 3:31. Matt. 5:17.

That the visible church of Christ consists of those who publickly profess their faith in Him, and covenant to walk together in the ordinances of the gospel

I Cor. 1:2. Rom. 16:4,5. Rom. 10:10.

That the christian Sabbath, the Lord's Supper and the rite of Baptism are of divine institution, and permanent obligation, and that the latter is to be administered to believers and their households.

Ex. 20:8. Gen. 2:3. Acts 20:7. Matt. 28:19. Matt. 26:26—29.

I Cor. 11:23—25. Acts 16:15,33. I Cor. 1:16.

That the soul is immortal, and that at the last day the dead will be raised and judged in righteousness, when the wicked will go away into everlasting punishment and the righteous into life eternal.

John 5:28,29. I Thess. 4:16. Acts 17:31. John 5:29. Psalm 9:17.

Matt. 25:46. Mark 16:16. John 3:36. Matt. 25:34, 41.

RULES,

adopted by the church for the regulation of its affairs.

ART. I. All questions shall be decided, and all officers and committees shall be chosen, by vote of the majority of members present, provided however, that not less than one third of the whole church shall be considered a quorum for the transaction of business, if any objection to action is raised.

ART. II. At all meetings for business the Pastor shall preside, or in his absence one of the Deacons, unless the church should designate some other member for the purpose.

ART. III. The number of *Deacons* shall be *four*, who shall be elected triennially, but in case of neglect to hold an election they shall continue to act until others are chosen. In general, their duty is understood to be, to serve the Lord's table; to superintend the financial affairs of the church; to relieve at their discretion, or by direction of the church, indigent and sick members, as far as the funds of the church shall warrant; to assist and counsel with the Pastor; and to conduct the social religious meetings when called to it by the Pastor, or in his absence.

They shall also, in connexion with the Pastor, form a *Standing Committee* for examining candidates for admission to the church, whether by letter or on profession; and also for investigating all complaints against members for irregularities, and all cases demanding discipline. *Provided* however, they shall never *decide* a case of admission or discipline, but shall always act strictly *as a committee*, reporting results to

the church for their final and definitive action. *Provided* also, it shall be the privilege of any member to be present at the examination of candidates for admission to the church. *Provided* also, that in all cases of discipline, previous to final action, the subject thereof shall be notified of the time, and have the right to be heard personally, or by proxy, before the church.

ART. IV. A *Treasurer* shall be chosen from among the Deacons, who shall hold office three years, or until another is elected, whose duty it shall be to receive and safely keep the funds of the church, subject to their disposal, or that of the Deacons, for the purposes specified in Art. IX, and he shall make an annual report of his receipts and expenditures to the church.

ART. V. A *Clerk* shall be chosen, to hold office during the pleasure of the church, who shall record their proceedings, and furnish certified copies when required.

ART VI. The rule of discipline shall be, except in cases of open and flagrant immorality demanding immediate action, that laid down by our Savior in the 18th chapter of Matthew, 15—17 v., viz :first, private labor by an individual ; if this is unsuccessful, then by one or two more ; and this failing then the case shall be laid before the church. Excommunications shall be announced publickly from the pulpit. In cases of discipline, one week's notice shall be given to the church, ordinarily, before final action.

ART. VII. The names of persons to be admitted to the church, shall be propounded from the pulpit, one week at least previously to their reception, that there may be an opportunity for objections to be raised, if any exist.

ART. VIII. The *Lord's Supper* shall be celebrated ordinarily, on the first Sabbath in January, March, May, July, September and November.

There shall be a regular weekly prayer meeting on Wednesday evening, which it shall be considered the duty of all the members to attend, Providence permitting.

Business may be transacted at this meeting, or any other announced on that evening or from the pulpit on the Sabbath.

The Wednesday evening meeting next preceding the celebration of the Lord's Supper, shall be considered as especially preparatory to that ordinance, and the exercises shall be in accordance therewith.

ART. IX. There shall be a contribution taken up at the celebration of the Lord's Supper, the avails of which shall be applied,

First, to defraying the expenses of the table.

Second, to the relief of indigent or sick members.

Third, to such other purposes as the church may direct, when not needed for those objects.

ART. X. *The Monthly Concert* of prayer for missions, shall be held on the first Sabbath evening in each month, at which time a contribution shall be taken up, the avails of which, for the present, shall be equally divided between the American Board of Com. for Foreign Missions, and the American Home Missionary Society.

ART. XI. It shall be considered the duty of all the members to contribute to the church fund, referred to in Art. IX, and the missionary cause regularly, as the Lord shall prosper them, and to bear a just and equal

proportion of all the expenses of sustaining the institutions of the gospel in connexion with this church.

ART. XIII. The annual church meeting shall be on the first Wednesday evening in January.

ART. XIII. Persons under sixteen years of age shall not be entitled to vote.

ART. XIV. Vacancies in any of the offices may be filled, at any regular weekly meeting, one week's notice being given, and persons so chosen shall act during the unexpired portion of the term of their predecessors.

ART. XV. In cases of difficulty in the church which cannot be otherwise adjusted, or between the Pastor and the church, or when a member shall feel aggrieved by the action of the church, resort shall be had to *advisory* councils, according to the approved usages of Congregational churches.

ART. XVI. Additions and amendments shall be made to these Rules only at a regular weekly meeting and after public notice on the Sabbath.

RESOLUTIONS.

The following resolutions express the views of the church on several points, which are regarded as important:

Resolved, 1st., That we regard the use of, and the traffic in, intoxicating drinks as a beverage, as incompatible, at the present day, with a christian profession.

Resolved, 2nd., That we regard dancing, and attendance on the Theatre, Circus, and similar places of amusement, as inconsistent with the Covenant obligation "not to conform to the world in vain and sinful habits and amusements."

FORM OF ADMISSION TO THE CHURCH.

Prefatory address to Candidates.

You have presented yourselves in this public manner before God, to dedicate yourselves to His service, and to incorporate yourselves with His visible people. You are about to profess supreme love to Him, sincere contrition for all your sins, and faith unfeigned in the LORD JESUS CHRIST; to enter into a solemn covenant to receive the FATHER, SON, and HOLY GHOST, as they are offered in the gospel, and to walk in all the commandments and ordinances of the Lord blameless.—We trust you have well considered the nature of these professions and engagements. The transaction is solemn, and will be attended with eternal consequences. God and holy angels are witnesses. Your vows will be recorded in heaven, to be exhibited on your trial at the Last Day. Yet be not overwhelmed. In the name of CHRIST you may come boldly to the God of grace, and provided only you have sincere desires to be His, may venture thus unalterably to commit yourselves and trust in Him for strength to perform your vows.

You do now, [each of you,] solemnly profess your sincere and hearty assent to the following

CONFESSION OF FAITH.

I BELIEVE in one GOD, revealed as existing in Trinity, the Creator, Upholder, and Supreme Governor of all things; that the Bible is the word of God, and the only infallible rule of faith and practice; that all mankind in consequence of the fall are destitute of holiness, and must be born again, by the operation of the

Holy Ghost, in order to enter heaven; that the Lord Jesus Christ became man, dwelt on earth, perfectly obeyed the law of God, and suffered and died, and rose again, making an atonement for the sins of men; in consequence of which those, and those only, who believe and obey the gospel are pardoned and saved; that the soul is immortal; that the dead will be raised at the last day and judged in righteousness, when the wicked will go away into everlasting punishment, and the righteous into life eternal.

You will now attend to the

COVENANT.

Viewing yourselves to be subjects of special divine grace and bound publicly to confess Christ, you do now, in the presence of God, angels and men, acknowledge your obligations to be the Lord's, and do here solemnly consecrate yourselves and all you have, forever, to God, through Jesus Christ. You renounce the ways of sin, and choose the Lord Jehovah to be your God and eternal portion: the Lord Jesus Christ to be your only Saviour, and the Holy Ghost your Sanctifier and Comforter. You take God's Holy word to be your rule of faith and practice, and you engage by the help of his grace to conform to it in all your conduct. You promise constantly to attend to all the institutions and ordinances of the gospel; and particularly the Lord's supper, public worship, and the social meetings of the church; to maintain secret prayer daily, and by example and effort to encourage family devotions, the strict observance of the Sabbath, and to restrain from vicious practices all who may be under your care. You

mise to avoid conformity to the world in regard to sinful habits, conversation, reading and amusements. You promise to promote the edification, purity and peace of the church, to watch over its members in christian meekness and brotherly love, and to submit to its discipline until you are regularly dismissed therefrom; endeavoring in all things to walk worthy of the vocation wherewith you are called. Relying on divine grace, thus you covenant with God and this Church.

[Here the members of the church will rise.]

In consequence of these professions and promises, we the members of this church, affectionately receive you to our communion and fellowship, and in the name of Christ declare you entitled to all its visible privileges. We welcome you to this fellowship with us in the blessings of the gospel, and on our part engage to watch over you and seek your edification, as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek, and ours to grant a letter of dismission and recommendation to another church; for hereafter you can never withdraw from the watch and communion of the saints, without breach of covenant.

And now let it be impressed on your minds, that you have entered into solemn relations from which you can never escape. Wherever you go these vows will be upon you. They will follow you to the bar of God, and in whatever world you may be fixed, will abide upon you to eternity. You can never again be as you have been. Hereafter the eyes of the world will be upon you; and as you demean yourselves, so religion will be honored or disgraced. If you walk worthy of your profession you will be a credit and a comfort to

us ; but if it be otherwise you will fill us with grief and shame. May the Lord guide, and bless, and preserve you till death, and at last receive you and us to that blessed world where our love and joy shall be for ever perfect.—AMEN.

BRIEF SKETCH

OF

THE HISTORY OF CONGREGATIONALISM,

for the information of those who may not be familiar with the subject :

CONGREGATIONALISTS believe, not only that the form of government which they practice is expedient, but that it was that of the primitive churches. Each congregation of christians was addressed by the apostles as *the* church of that place, as Ephesus, Corinth, Cenchrea &c. The bishops, or elders, were pastors each of a separate church, or several were associated as the ministers of large churches, as "the elders of Ephesus," whom Paul also called bishops.

Mosheim, a Lutheran, and a standard writer on Ecclesiastical History, says, "The highest authority was in the people, or the whole body of christians, for even the Apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the Brotherhood." "The assembled people, therefore, elected their own rulers and teachers, or by their authoritative consent received them, when recommended to them. They also, by their suffrages rejected or confirmed the laws that were proposed by their rulers in their assemblies ; they excluded profligate or lapsed brethren, and restored them ; they decided the controversies and disputes that arose; in a word, the people did everything that is proper for those in whom the supreme power is vested." Acts 1:15,26. Acts 6:3-6. II Cor. 8:19. Acts 18:17. I Cor. 5:4,5,13. II Cor. 2:6. From these

references it will be seen that the churches chose their officers, and exercised discipline by popular vote.—Paul directed the church at Corinth both to exclude, and to restore an offender; and that "by the many," literally by the majority, and "when gathered together," and in the exercise of "the power of the Lord Jesus." And Christ directed "if he will not hear thee, *tell it to the church*," and not to its representatives.

Again says Mosheim, "For all the churches in those primitive times were *independent bodies*; or none of them subject to the jurisdiction of any other." Vol. 1, p. 86. "During a great part of this century (the second) all the churches continued to be as at first, independent of each other." Vol. 1, p. 142.

With this agrees the testimony of Neander, and other eminent historians. After the second century there was a gradual introduction of prelacy, which finally resulted in popery, the Bishop of Rome being elevated to the office of chief bishop. With the exception of the Waldenses, and some other small bodies of christians, there were no advocates of free principles until Wickliffe, a little before the Great Reformation. He carried on a war against the hierarchy, and plead for the independence of the churches. The first church-constitution drawn up after the Lutheran reformation embraced the elements of Congregationalism, and was the work of commissioners appointed by Philip of Hesse. D'Aubigne says, "The most pious men at the time thought, that the ecclesiastical power proceeded from the members of the church. Luther professed this doctrine so early as 1523." See his letter to the Bohemians. He however failed to carry out the principle, from a supposed necessity of seeking support and rulers for the church among princes and magistrates.

The first Congregational church after the Reformation, was formed in the North of England in 1602. Its ministers were Richard Clifton and John Robinson.—

The church emigrated to Amsterdam in 1605, and in the next year removed to Leyden, where it remained 11 years. In 1620 a part of this church emigrated to America; and this was the church which landed from the Mayflower on Plymouth Rock Dec. 22nd, 1620—being the first Congregational Church in the United States, and the *first of any kind* out of Virginia, where they were Episcopal. This was more than eighty years prior to the establishment of the first Presbyterian church, which was in Philadelphia in 1703.

There are now upwards of 2500 Congregational churches in the United States, about 2000 in England, 500 in Wales, 100 in Scotland, and a considerable number in Ireland, the South Sea Islands, and at other missionary stations in different countries. In this State there are at present, between forty and fifty churches, connected with four minor, and one General Association. The former meet semi-annually, and the latter annually, on the first Thursday in June. This church is attached to the "Dubuque Association." It is entitled to one delegate in that body, and in the General Association.

There is no formal Constitution or Book of Discipline among Congregationalists which may be appealed to as authority, as in other denominations. The Bible is the only Statute book, and each church makes its own rules in acordance with its principles. Usage is common law, but in all cases an appeal to scripture is final.

As a whole it may be safely said that there are no purer churches than those of this order, or which are freer from formality. Dr. Chalmers, a Presbyterian, said of the Congregationalists of Scotland, that they formed the purest body of christians in the United Kingdom. Error has sometimes crept in, as in kindred denominations, but the system has manifested a peculiar power of freeing itself from it without tumult or disruption, as in the case of Unitarianism in New England, while the same error has under other sys-

tems seized the *power* and exercised a paramount control and disastrous influence. The system of Congregationalism has also in a remarkable degree developed the resources of the churches. None have done more for the cause of benevolence.

☞ There is a LIBRARY belonging to the church, distinct from that of the Sabbath School, from which members can draw books on Wednesday evenings.

N. B. The hours of *Public Worship* are at half past ten. A. M. and three P. M., in winter, and four P. M. in summer. There is usually a prayer meeting or public worship on Sabbath evenings, at early candle-lighting.

The *Sabbath School* meets at nine A. M.

An *Infant Sabbath School* is held at half past one P. M.

The regular weekly *Prayer Meeting* on Wednesday evenings commences at candlelighting.

☞ The Congregational *Society* is a corporation, distinct from the *church*. It controls the house of worship and supports the minister. Every person who pays the Society not less than $3.00 per annum is a member and voter.

LIST OF MEMBERS,

now connected with the church---with date and mode of admission.

☞ This may be corrected from time to time, by erasing the names of those who are dismissed, or deceased, and adding those that are received, in the blank space left for the purpose at the end.

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p. indicates those received on profession ; all others were by letter.

May 12, 1839.

Mrs. Amanda Mathews,
" Eliz. Alexander,
" Catharine Davis.

March 22, 1840.

Lewis L. Wood, *p.*

June 8.

Mrs. Anna W. Wilson,
" Margaret Brandon,
" Mary B. Crawford.

February 26, 1842.

S. H. Fitch,
Mrs. Ann Stuart.

September 4.

Mrs. Rachel Davis, *p.*

November 5.

Mrs Mary Ann Rebman, *p.*,
" Martha A. Nightingale,
" Ann L. Holbrook.

March 7, 1843.

John T. Cook, *p.*,
Mrs. Eliza Cook, *p.*
Miss Amelia Jack. *p.*
E. S. E. Davis, *p.*
Wm. Rebman. *p.*,

June 4.

Mrs. Eliza Ann Evans. *p.*
Eustace H. Smith.

August 9.

Mrs. Rachel Crider.

May 3, 1844.

Mrs. Mary C. Lyman.

November 17.

Miss Melissa Eggleston

January 2, 1845.

Mrs. Maria Ricketts.

September 13.

Mrs. Mary F. Fellows.

January 15, 1846.

John McLay,
Mrs. Sarah Sharpe.

January 28.

N. S. Bemis.
Mrs. Susannah Bemis,
" Margaret Ashmore.

February 1.

Peter Waples, *p*
Wm. Waples, *p*.
Mrs. Eliz. F. Waples, *p*.
" Margaret Ann Carter, *p*.
" Valeria Langworthy, *p*.

April 30.

Horatio Waldo,
Mrs. Ann E. Waldo.

May 3.

Mrs. Matilda Young,
" Caroline Smith, *p*.

July 12.

David Baird,
Mrs. Mary W. Baird.

September 2.

Mrs. Jane Thomas.

November 1.

Mrs. Ann McLay.

May 2, 1847.

John Bemis, *p*.
John H. Windsor, *p*.
William Windsor, *p*.
Robert Thompson, *p*.
Mrs. Sarah Thompson, *p*
Miss Sarah A. W. Rebman, *p*.
Geo. L. Dickinson, *p*.
Geo. W. Peckham, *p*.

May 30.

Wm. Thompson, *p*.
Joseph L. Dickinson, *p*.
Samuel B. Baird, *p*.
Wm. R. Baird, *p*.
Miss Mary H. Baird, *p*.
" Sarah C. Baird, *p*.
" Ellen Thompson, *p*.
Mrs. Jane Knapp, *p*
Miss Laura Bemis, *p*.
Mrs. Ann Milton, *p*.
A. J. Garner, *p*.
Mrs. Susannah Garner, *p*.
John B. Holbrook, *p*.
Wm. E. Roberts, *p*.
Miss Harriet Young, *p*.
Mrs. Maria Kane, *p*.
Miss Sarah E. Kane, *p*.
James Carr, *p*.
Mrs Louisa Carr, *p*.

June 30.

Francis C. Smith.

July 21.

A. Caldwell.

September 1.

Mrs. Catharine Wood.

[illegible]

Lincoln Clark,
[illegible] Horr,

Mrs. Eliza Horr,
Lucian Rice,
Mrs. Eliza A. Rice,

December 29.

Mrs. Phebe V. West.

March 16, 184[illegible]

James Thompson, *p.*
Samuel Thompson, *p.*
Miss Jane Thompson, *p.*
Mrs. Eliza Campbell, *p.*
Wm. Chapman, *p.*
Ora Holland, *p.*
J. C. Weatherby, *p.*
Mrs. Julia A. Weatherby, *p.*
Miss Asenith Smith, *p.*
Geo. Thompson, *p.*
Mrs Mary Carr, *p.*
" Julia A. Clark, *p.*
Henry Wharton, *p.*
Henry L. Whitman,
Philander Slater,

November 5.

Miss Rebecca D. Shinn,
" Hannah B. Shinn,
" Agnes McGill,
John Breaky,
Mrs——Breaky.

January 7, 1849

Miss Caroline A. Athi[illegible], *p.*
" Lucy Dickinson *p.*

March 1[illegible]

Edwin A. William[illegible] *p.*

[illegible]

Miles J. Lort[illegible]

April 4.

Miss M. Eliz. Harrison.

April 8.

Harrison Holt, *p.*
Wm. Y. Lovell, *p.*
Mrs Frances Lovell, *p.*
Henry A. Wiltse, *p.*
Mrs Mary Wiltse, *p.*
Miss Eveline Eggleston, *p.*
" Loretta Eggleston, *p.*
" Florence McHenry, *p.*
R. S. Lewis, *p.*
Mrs Abby P. Lewis, *p.*
John M. Smith, *p.*
Lewis A. Thomas, *p.*
Mrs Almira Carson, *p.*
Miss Susannah F. Bemis, *p.*
Mrs Lucy W. Dyer, *p.*
Wm. J. Bemis, *p.*
J. H. Byers, *p.*
Geo. Cannon Jr. *p.*
Samuel F. Chamberlain, *p.*
Isaac De Witt, *p.*
Charles C. Hewitt, *p.*
Mrs Mary Ann Hewitt, *p.*
Isaac Ricketts, *p.*
Thomas Healy, *p.*
Mrs. Eliz. C. Healy, *p.*
" Helen Finley, *p.*
Miss Mary Hoyt, *p.*
James Anderson, *p.*
Fred. J. Weigel, *p.*
Wm. Stocks, *p.*
John Campbell, *p.*
Miss Emily Thompson,
Caleb Knapp, *p.*
[illegible] *p.*
Mrs Rebecca Hathorn[illegible]
John W. Markle, *p.*
Mrs Eliza Jane Markle
Thomas S. Watson, *p.*
Miss Virginia Clifton, *p.*
Wm. Eagleston, *p.*
Mrs Rosanna Brown, *p.*
" Mandy [illegible]

Lewis G. Prentiss, *p.*
Mrs Catherine Prentiss, *p.*

April 22.

Otis Dagget, *p.*
Mrs Sarah McHenry.

May 6.

Granville Roser, *p.*
Miss Almira Stoddard, *p.*
Mrs Julia Ann Anderson, *p.*

Wm S. Berry. *p.*

May 13.

Mrs Mary E. Chapman,

September 3.

Isaac N. Higbee, *p.*
Mrs. Eliza A. Higbee, *p.*
Robert Hall, *p.*
M. D. Bisseli, *p.*
J. T. Boone, *p.*

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